273 They usually obtain it[1] from the Bahutu by trading earthenware
[438] which they have made, although their women are quite adept at brewing beer. They also buy the bananas for it from the Bahutu since they themselves do not own any banana groves.
[563] The Batussi and the Bahutu often drink together but never in company with the Batwa. The latter may not even drink by themselves if a Muhutu or even a Mutussi is in the vicinity.

439 It hardly needs to be mentioned that in a country which is still not opened up to trade and commerce no imported alcohol or European spirits can be found.

276 Also, the smoking of hashish is unknown among the Barundi, although it is very popular among the neighboring Wanjamwesi and although hemp (urumogi) grows in certain districts of Urundi, even far into the interior (No. 19, p. 260). They are acquainted neither with the chewing of betel, which unfortunately has been introduced to large areas of East Africa by the Arabs and Indians, nor with any other stimulants except those mentioned above.

[63] Chapter 5

Games, Dances, Music

517 Like almost all other East African tribes, the children and adults of the Barundi are always ready for games (uwukini), dancing, and amusements. This is true above all of the Batussi who otherwise have nothing or little to do, but also it is true of the large majority of the Bahutu. Even the members of the depressed pariah class of the Batwa are ardent dancers.

857 Among the Batussi and the Bahutu many children partici-
524 pate in the games and dances of the adults. Here, as among most Negro tribes, children eight or nine years old are almost as mature as adults. Negro children, after they pass babyhood, never play with the same naïve absorption and gracefulness as our [European] children. There is a whole series of games especially for children and others especially for adults. "Playing

1 [i.e, the Batwa obtain beer. — Analyst]

192 233 Inka z' inkuke (gukuka, "to come out of," "to come from") serves to designate cows which are merely in one's keeping.

Milk cows are always placed at the disposal of the chief, who never lacks milk.

Inka z'intarama (a term peculiar to the Bugoyi /region/), cows that are milked late in the morning and in the evening.

Inka z' imigogoro (imiruho), cows ("who cause trouble") because they often die or bring other worries to their owners, who are taxed on their milk.

Inka z' inyambo (indende), "cows of imposing size."

Inka z' ingegene, "ordinary cows."

Inka z'inyagisanze, "cows who graze in pastures which are always green."

Inka z' intahira (gu-ta-hira or gu-ta-gemura), "cows whose owner has full rights over them and is not subjected to any bondage toward his chief on their account.

[517] Inka z'imilizo, "cows with a (short) tail." The Batutsi sometimes shorten the tails of their heifers for esthetic reasons. /509/

Inka z' inkuku, "cows of small size."

Ikimasa, "ox"; impfizi, "bull"; ubukombe, "a bull in his prime" or one whose services are highly valued, hence the wish and expression, Ukagir' ubukombe! "May you own a fine bull!"

Inyana, "calf"; ishashi, "heifer"; imbyeyi, "mother cow"; inka y' issave or urubereri, "cow who has never calved"; ingumba, "cow who has become sterile"; inka y' issugi, "cow who never lost a calf"; iliza, "cow who has calved at least once"; ijigija, "cow who has calved many times"; inka y' ubusuri, "cow who lost a calf"; insindirano, "cow who is given the calf of another"; amabuguma, "old beasts," etc.

192 234 Fresh milk is called amata y' inshyushyu; curdled milk, ikivuguto; the milk of a cow who has just calved, umuhondo; the milk of a cow who is pregnant again, amasitu; fresh milk mixed with water, umwerera; one night's milk, umubanji; whey, amachunde or amenda, etc.

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562 Hutukazi have as their first duty cultivating the husband's fields.
564 During the two or three weeks before the rainy season, a woman
241 leaves the house each day a little after sunrise, pregnant or a baby on her back and another child trailing behind her, hoe in hand. She must prepare the soil and sow the seed. Once or twice during the rainy season, she must weed the peas, beans and millet. At harvest time, she is again very busy for two or three weeks.[14] She must harvest the crops and must carry it from the fields to her yard in bundles of from 30 to 50 kilograms on her head; there she must
[251] dry and clean what she has harvested. Finally, she stores the food
[574] in large storage baskets and brews the sorghum beer. Between the
517 planting season and the harvest, there is leisure for visits to her mother or sister, to take it easy at home, to gossip with a neighbour, and to weave baskets.

462 Daily, a woman must prepare meals, watch and instruct her
512 children, and pick up around the house and yard. In the morning,
564 the pot of beans or peas for the evening meal must be set on the three-stone hearth to cook. In mid-morning, work is stopped for
[264] breakfast, the cold leftovers from the previous evening's dinner. If there is no child old enough to send, a woman must herself return at intervals to the house from the fields or from the house of her
[313] neighbour to add firewood to the fire. Each day she must draw
415 water from the spring and carry it back in her 20-litre pot on her
482 head to the house, and she must cut firewood and carry it back to the house on her head. Every few days she must sweep the yard
[356] and the packed-dirt floors of the house and change the straw on the beds, especially if her husband will be staying with her that night. It is also necessary every week to grind the sorghum, cassava,
[252] or maize into flour for *umudsima*, a polenta eaten with each meal. Ordinarily, a woman does the work only for her own house.
[606] However, a mother-in-law has the right to assign tasks—other than
[574] cooking—to her daughters-in-law. There is especially great need for help when there are visitors. It is necessary to prepare beer and food, and if they stay the night, a bed must be made ready.

462 When the husband is home, he will probably help his wife to
564 clear a new plot of ground or to sow or harvest, according to the
593 season. If he does not like to do woman's work, he stays at home while his wife goes to the fields or he visits a neighbour who has beer. If the husband is at home, he will probably be the one to chase away the animals who try to get into the yard at night or who are foraging for food in the fields. If he is not home, the wife has to look after these matters. If at night, a hyena, having scented the goat or the sheep in the yard, tries to enter, the woman will